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# INTRODUCTION TO SRI SARBLOH GRANTH SAHIB

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A TRANSLATION  
FORUM)

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## ੴ ਵਾਗਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥

The warriors of great Khalsa Kaum have fought courageously in battlefields and obtained shaheedian while other brave souls surrendered to the sweet Will of Akal Purakh and laid themselves upon the wheels of torture, got their scalps torn apart, burnt alive in hot furnaces, mothers witnessed their children getting butchered to pieces; while others sat under railway tracks in protest and got crushed by speeding rail engines. When we take a look at the approximately 42 years of the pious Sargun Saroop of the creator of this fearless Khalsa Kaum - Kalgidhar Dashmesh Pita Sahib Sri Guru Gobind Singh Sahib Ji Maharaj, we get darshan of his amazing qualities – He is fullest-full, complete Satguru; He is also a great warrior as well as defender of the Truth, The Faith. However, it is when we do darshan of his literary, poetic side that we are left totally perplexed and awed.

The great poetic compositions of Guruji – Sri Jaap Sahib, Sri Akaal Ustat, Bachittar Natak, Zafarnamah, Gyaan Parbodh, Shabads, Swaviye, Chaupais, Chandi Charitar, Triya Charitar, etc. are unparralled in the history of Indian literature. Jaap Sahib, Akal Ustat, and Gyan Parbodh banis in particular are based on the same great spiritual principles of Aad Sri Guru Granth Sahib Jee and rivers of eternal Akaali Bani can be seeing flowing from the heart of Guruji. Bachittar Natak and Zafarnamah Banis are beautiful specimens that are full of Bir-Rass and historical facts. Similarly, Guruji, through his infinite wisdom and experience, have also gifted us Chandi Charitar, Triya Charitars, Chaubees Avtar and translations of other snaatani mythological works.

It is through the experience of this sargun saroop Satguru that Sri Sarbloh Granth Sahib has emerged. Its style and technique is quite similar to Chandi Charitar; Sri Sarbloh Granth Sahib is also an astonishing poetic work full of immense Bir Rass. The most beatiful aspect of this amazing work of poetry is that when Guruji, in full Bir rass, describes a beautiful battlefield scene he seems to touch the highest peaks of excellence. The descriptions of decorative wargear of soldiers, the formation of troops, the elephant, horse and camel mounted units are exquisitely illustrated. Even while describing the scenes of war flags fluttering in the wind, the clashing sounds of weapons, the deafening crescendos of the brass trumpets (Narsinghas) and thumping sounds of Nagara drums, Guruji becomes one with the invisible, soothing light of the Supreme Being Waheguru, The Mahakaal; it is through this ambrosial arrangement this eternal Bani has been uttered.

Examples of such great poetic work cannot be found in any other 'Puraanas, Shaastars, or book' apart from the Dhur Ki Bani Aad Sri Guru Granth Sahib Ji or Sri Dasam Granth Sahib Ji.

In Sikh world, the mention and discussion of Sri Sarbloh Granth Sahib Ji is done with utmost respect and love. However, it is rare to find Gursikhs who have done darshan, or complete paaths of Sri Sarbloh Granth Sahib. Yet, knowledgeable Gursikhs and Gurbani researchers are aware of this fact that Sri Sarbloh Granth Sahib Ji is a great and priceless composition by Guru Gobind Singh Ji.

There have been constant efforts to confuse and misguide people regarding Sri Sarbloh Granth Sahib Ji and Sri Dasam Granth Sahib Ji. Sadly, these well planned attacks by anti-gurmat forces and perhaps also unintentional misunderstandings by people unaware of Gurbani principles have created an impact on the minds of Gurmat scholars too; and as a result, they also seem to have got caught in the trap.

However, despite all the negative efforts, Guru Panth has been able to do darshan of Sri Dasam Granth Sahib Ji in its printed form. But the entire Sikh world was desperate to have darshan of the printed form of Sri Sarbloh Granth Sahib Ji. A lot of patience and selfless effort was needed to be able to quench this thirst of the Sikh world. Such respect and love could only be present in a great institution (Jathebandi) or a great leader.

The True Emperor of emperors, Dhan Sri Guru Gobind Singh Ji Maharaj has done immense kirpa and got his own work done through his most beloved, the great Jarnail of Akaali Panth Sri Maan Singh Singh Jathedar Baba Santa Singh Ji 96 Crori, Buddha Dal Panjva Takht (Chalda Vaheer), Punjab (Hindustan).

Now that printed form of Sri Sarbloh Granth Sahib is made available, it is surely going to disappoint anti Guru-Panth forces because firstly, those Gurbani scholars that were initially hesitant to work on this Granth owing to ill-parchar will now feel more confident; also Sangat will be able to do darshan and paath of the venerated bani that came straight from the pious heart of Satguru Ji.

Anti Guru-Panth forces and miscreants have been stressing on one constant argument that not only there is mention of puraanic and mythological deities and devtaas in Banis like Chandi Charitar etc. but also these deities have been revered and worshipped with great zeal and respect. But Dhan Sri Guru Gobind Singh Sahib Ji dismisses such deity worship as false beliefs; instead he only worships the Akhand-Jot, One-Rass, Pure Saroop, Akal Purakh Mahakaal Waheguru Ji. That is why, Guruji cannot have glorified such worship with his own blessed hands.

It is unfortunate that there are very few Gurmukhs who have actually done a thorough and complete analysis of the Bani that emerged from heart of Kalgidhar Pita Sri Guru Gobind Singh Sahib Ji. However, it could also be the case that learned Gursikhs have so far been hesitant to voice their views against the Anti-Gurmat parchar that has spread within the Panth. Keeping in mind the present wave, we have tried to add the views of various intellectual Gursikhs in this work because, from 1931-present Waheguru Ji has given them capacity and seva of doing research, analysis, Teeka work, adding foot notes and examples to Sri Sarbloh Granth Sahib.

It would be appropriate to decide upon the time period when Sri Sarbloh Granth Sahib Ji was composed. Two thoughts come to mind regarding the time period:  
[1] Up to Sammat 1755 Vaisaakh Sudi 5 [2] Soon after Sammat 1761.

It is also important to present before Sangat the time period when Sri Sarbloh Granth Sahib was acquired.

In Sri Sarbloh Granth Sahib Ji's Bir at Kattoo (Nabha), the following is written on a page before the mool paath:

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤੇ ।।

ਸੁਚੇ ਪਤ੍ਰੀ ਤਤਕਰਾ ਸ੍ਰੀ ਆਦ ਮਾਇਆ ਮਹਾ ਲਛਮੀ ਸ੍ਰੀ ਰਬਲੋਹ ਜੀ ਕਾ ਸੰਮਤ ੧੭੫੫ ਮਿਤੀ  
ਬੈਸਾਖ ਸੁਦੀ ੫ ਕੋ ਲਿਖਾ ਸ੍ਰੀ ਮੁਖਿਵਾਕ ਪਾਤਸਾਹੀ ੧੦ ।  
ਸ੍ਰੀ ਸਪਤਸਟਿਕਾ ਮਾਰਕੰਡੇ ਕੇ ਤੇਰਹਿ ਧਿਆਵ ਪਉੜੀਆ ੭੦੦,  
ਸ੍ਰੀ ਮੰਗਲਾਚਰਣ ਕੇ ਬਿਸਨਪਦੇ ਰਾਗ ਰਾਗਕੇ ਕੇਦਾਰਾ ਰਾਗ ਧਿਆਇ ੫ ਪ੍ਰਸੰਗ ਸ੍ਰਬਲੋਹ ਜੀ ਕਾ ਉਤਪਤ ਵਾ  
ਸੰਗ੍ਰਾਮ ਬੀਰਜਨਾਦ ਸੰਜੁਗਤ ਪਦੇ ੩੧੦੦ ਦਫਾ ਦਫਾ ਦਫਾ ਦਫਾਤ ਪ੍ਰਸੰਗ ਕਾ ਦੁਵਾਦਸ ਪਦੇ ਚਤ੍ਰਬਿੰਸ  
ਅਵਤਾਰ ੧੨੦੦  
ਮਹਾਂ ਪੁਰਾਣ ਭਾਗਵਤ ਅਨੁਸਾਰ ਅਵਤਾਰਾਂ ਕਾ ॥ ਗ੍ਰੰਥ ਸ੍ਰੀ ਸ੍ਰਬਲੋਹ ਜੀ ਕਾ ਸ੍ਰੀਮੁਖ ਬਿਸਨਪਦੇ ਜੁਮਲਾ  
ਸੰਬੂਹ ਜੁਗਤ ਦਰ ਜੁਗਤ ੫੦੦੦,  
੧੩  
੮੪  
੫  
੭੦੦  
੧੨੦੦  
੩੧੦੦  
੫੦੦੦  
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This is because there are few references in context of Singh Panth in Sri Sarbloh Granth, which are events that happened after Sammat 1761. The correct date of rest of the compositions is Sammat 1755 Vaisaakh Sudi 5 and that includes the topic of katha of Aad Sri Guru Granth Sahib Ji, which also aligns with the above time period. That is also the reason why certain VishanPaddis in Sri Sarbloh Granth Sahib resemble the ones in Aad Sri Guru Granth Sahib Ji. This time period of Sri Kalgidhar Ji was spent in katha of Sri Gurbani and Yudh Parchaar, which resulted in emergence of brave and mighty warriors like Banda Singh Ji Bahadur. This time was also spent in “polishing and shining” many gems of Sikh panth and it is during this parchaar the treasure-trove temple called “Sarbloh” was opened.

The present atmosphere of arguments and counter-arguments has confused hearts and minds of the entire Sikh world. The very first question such people ask is this: “Is it not the case that this Granth has been written by someone else

using Guruji's name? But since you believe with utmost conviction it is Guruji's pious work then verify the statement with examples from the Granth itself."

The first answer in response to this argument is that the Aad heading of this Granth: "ੴ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥ ਸ੍ਰੀ ਭਵਾਨੀ ਜੀ ਸਹਾਇ ॥ ਸ੍ਰੀ ਮਾਯਾ ਲਛਮੀ ਜੀ ਸਹਾਇ, ਉਸਤਤਿ ਸ੍ਰੀ ਮਾਯਾ ਲਛਮੀ ਜੀ ਕੀ ਸ੍ਰੀ ਮੁਖਵਾਕਯ ਪਾਤਸ਼ਾਹੀ ੧੦" is concrete announcement that this Granth is the composition of Sri Guru Gobind Singh Sahib Ji. Whatever other pieces of evidence have to be presented, they all are for the verification of this. Even though this main piece of evidence is enough, we also have to acknowledge that it is very hard to determine whether we have any Bir of Sri Sarbloh Granth Sahib Ji with us that was written or dictated by Sri Guru Gobind Singh Ji (whichever can be proved right by arrangement of Sammats and historical facts) from Guruji's time.

## THE PLACE OF COMPOSITION OF SRI SARBLOH GRANTH SAHIB JI

Although it is very hard to determine the exact place of composition of the start and middle sections of this great Granth, still the last section of Sri Sarbloh Granth Ji has been given the tilak of completion by Sri Guru Gobind Singh Sahib Ji at Sachkhand Sri Hazoor Sahib Nanded (deccan). There are three powerful and convincing arguments in support of this:

1. All the Sampradayic Gyaanis, Mahapurashs and Pracharaks believe Sri Hazoor Sahib Nanded (deccan) to be the place of composition of Sri Sarbloh Granth.
2. A panthic gathering of great Sants, scholars and Gurmukhs was held at Gurdwara Reru Sahib and it was unanimously agreed that Sri Sarbloh Granth Sahib Ji is the composition of Sri Guru Gobind Singh Ji and that it was composed and finalised at Sri Hazoor Sahib (Nanded).
3. The third and most convincing historical fact is this: The place where Gurdwara Langar Sahib (Dera Baba Nidhan Singh) stands today, that place was earlier famous by the name of "Bunga Sarbloh Ji" and it was a chowni of Nihang Singhs of Buddha Dal Panjva Takht. When some of the locals mistreated Baba Nidhan Singh Ji, the Nihang Singhs gave this place to Babaji for seva. Although this place of original chowni has been reduced to a dera now, rest of the portions of this place still serve as chowni for Nihang Singhs. Thus, historical facts prove that Sri Kalgidhar Ji completed Sri Sarbloh Granth Sahib at Sachkhand Sri Hazoor Sahib Ji Nanded (deccan).

It can be agreed that Sri Sarbloh Sahib might have reached Punjab sometime near Sammat 1860. Before that, it might have been in deccan or somewhere else too. This same thing is also applicable to Sri Dasam Granth Sahib Ji. Out of all the present Birs of Sri Sarbloh Sahib Ji, the one at Sri Hazoor Sahib Ji appears to be quite old. There was another Bir at Amritsar Shaheed Ganj, "Baba

Gurbaksh Singh Ji Vaali Bir”, that also was very old but was lost during the Akali struggle.

Sri Maan Baba Dhyani Singh Ji created a Bir at Kattu (Dist. Nabha) in which he removed Shastar Naam Mala, Triya-Charitar and Zafarnamah from Sri Dasam Granth Sahib and occurrences of avtaars from Sri Sarbloh Granth (This Bir is now established at Dera Kattu). The creation of this type of Bir was his own mindset and that is why there is less parchaar of this Bir. Nonetheless, research of Baba Dhyani Singh Ji also proves that Sri Sarbloh Granth Sahib is the work of Sri Guru Gobind Singh Sahib Ji.

If we have to analyse whether compositions of a Granth resemble another Granth, we can evaluate that on the basis of the doctrines, categorisation of literature, and technique and style of writing. For example: language, poetic forms and rhythms, figures of speech, comparisons, eulogies, formation of compound words, of both Granths should match with each other, etc. Upon evaluation of Sri Sarbloh Granth Sahib Ji and Sri Dasam Granth Sahib Ji with these parameters, we find that majority of the compositions of these Granths appear similar. This can be illustrated by the following two Chhands:

ਦੁਰਜਨ ਦਲ ਦੰਡਣਿ, ਅਸੁਰ-ਬਿਹੰਡਣਿ, ਦੁਸ਼ਟ ਨਿਕੰਦਨਿ ਆਦਿ ਬ੍ਰਿਤੇ ॥  
ਚਫ਼ਰਾਸੁਰ ਮਾਰਿਣ, ਪਤਿਤ ਉਧਾਰਣਿ, ਨਰਕ ਨਿਵਾਰਣਿ ਗੂੜ ਗਤੇ ॥  
ਅਛਯ ਅਖੰਡੇ, ਤੇਜ ਪ੍ਰਚੰਡੇ, ਖੰਡ ਉਦੰਡੇ, ਅਲਖ ਮਤੇ ॥  
ਜੈ-ਜੈ ਹੋਸੀ ਮਹਿਖਾਸੁਰ-ਮਰਦਨਿ ਰਮਯ-ਕਪਰਦਨਿ ਛਤ੍ਰ-ਛਿਤੇ ॥੧॥੨੧੧॥  
ਆਸੁਰੀ-ਬਿਹੰਡਣਿ ਦੁਸ਼ਟ-ਨਿਕੰਦਨਿ ਪੁਸ਼ਟ-ਉਦੰਡਣਿ, ਰੂਪ ਅਤੇ ॥  
ਚੰਡਾਸੁਰ-ਚੰਡਣਿ, ਮੁੰਡ-ਬਿਹੰਡਣਿ, ਧੂਮ-ਬਿਧੂਸਣਿ, ਮਹਿਖ-ਮਥੇ ॥  
ਦਾਨਵ-ਪਰਿਹਾਰਣਿ, ਨਰਕ-ਨਿਵਾਰਣਿ, ਅਧਮ ਉਧਾਰਣਿ, ਉਰਧ-ਅੰਧੇ ॥੨॥੨੧੨॥  
ਜਾਲਪਾ-ਜਯੰਤੀ, ਸ਼ਤ੍ਰੁ-ਮਥੰਤੀ; ਦੁਸ਼ਟ-ਪ੍ਰਦਾਹਣਿ, ਗਾੜ-ਮਤੇ ॥੧੪॥੨੨੪॥  
ਦਾਮਨੀ-ਪ੍ਰਕਾਸ਼ੇ, ਉਨਤ-ਨਾਸੇ, ਜੋਤਿ-ਪ੍ਰਕਾਸ਼ੇ ਅਤੁਲ ਬਲੇ ॥.੧੬॥੨੨੬॥  
ਦੁਖ ਦੇਖ ਦਹੰਤੀ, ਜ਼ਾਲ ਜਯੰਤੀ ਆਦਿ ਅਨਾਦਿ, ਅਗਾਧਿ ਅਛੇ ॥੧੦॥੨੨੦॥  
(Akal Ustat)

Now lets take a Tribhangi Chhand from Sri Sarbloh Granth and compare it with the above Chhand to determine the author:

ਤ੍ਰਿਭੰਗੀ ਛੰਦ -  
ਸ੍ਰੀ-ਨਮੋ ਭਵਾਨੀ, ਲੋਕਾ-ਰਾਨੀ, ਪ੍ਰਭ-ਮੁਰਾਰੀ, ਜਯ ਚੰਡੀ ॥  
ਤ੍ਰੈਭਵਨ-ਦਾਤਾ, ਜਗ-ਪਿਤ ਮਾਤਾ, ਜੁਗਤਿ-ਬਿਧਾਤਾ, ਭਯ-ਖੰਡੀ ॥  
ਸ਼ਤ੍ਰੁਨ-ਦਲ-ਹੰਤੀ, ਅਸੁਰ-ਮਥੰਤੀ, ਜ਼ਾਲ-ਜਯੰਤੀ, ਰਿਪੁ-ਡੰਡੀ ॥  
ਮਹਿਖਾਸੁਰ-ਮਾਰਨਿ, ਦੁਸ਼ਟ-ਪ੍ਰਜਾਰਨਿ, ਪਤਿਤ-ਉਧਾਰਨਿ, ਜਗ-ਮੰਡੀ ॥੧੫੯॥  
ਨਰਕਾਨ-ਨਿਵਾਰਨਿ, ਅਧਮ-ਉਧਾਰਨਿ, ਕਿਲਬਿਖ-ਵਾਰਨਿ, ਜਯ ਮਾਯਾ ॥  
ਕ੍ਰਿਪਾਲੁ-ਕ੍ਰਿਪਾਲਾ, ਦੀਨ-ਦਯਾਲਾ, ਸ੍ਰੀ-ਬਨ ਮਾਲਾ, ਜਸ-ਛਾਯਾ ॥  
ਅਕਲੰਕ-ਸਰੂਪੰ, ਅਛਲਸ-ਭੂਪੰ, ਸੁਖਨਿਧਿ-ਕੂਪੰ, ਹਰਿ-ਰਾਯਾ ॥  
ਬੰਦਾਨ-ਖਲਾਸੀ ਪ੍ਰਭੁ-ਅਬਿਨਾਸੀ, ਘਟਿ-ਘਟਿ-ਵਾਸੀ, ਸੁਖਦਾਯਾ ॥੧੬੦॥  
ਜੈ ਜੈ ਜਗਬੰਦਨਿ, ਦੁਸ਼ਟ ਨਿਕੰਦਨਿ, ਅਸੁਰ ਬਿਹੰਡਣਿ ਗੂੜ ਗਤੇ ॥  
ਪਾਪਾਨਿ ਬਿਨਾਸਨਿ, ਕਿਲਬਿਖ ਨਾਸਨਿ, ਦਈਤ ਸੰਤਾਪਨਿ, ਅਚਲ ਮਤੇ ॥  
ਸੁੰਭਾਸੁਰ ਹੰਤਾ, ਮੁੰਡ ਦਲੰਤਾ, ਚੰਡ ਮਥੰਤਾ ਆਦਿ ਸਤੇ ॥  
ਸ੍ਰੀ ਆਦਿ ਕੁਮਾਰੀ, ਸ਼ਤ੍ਰੁ ਸੰਘਾਰੀ, ਭਵਨਿਧਿ ਤਾਰੀ, ਪ੍ਰਾਨਪਤੇ ॥੧੬੧॥  
ਅਬਿਚਲ ਅਵਾਸੀ, ਜੋਤਿ ਪ੍ਰਕਾਸੀ, ਬ੍ਰਹਮ ਨਿਵਾਸੀ, ਪ੍ਰਭੁ ਪੂਰਨ ॥  
ਅਮ੍ਰਿਤ ਗਤਿ ਦਰਸਨਿ, ਸਫਲ-ਸੁਪਰਸਨਿ, ਜੈ ਨਿਤ ਦਰਸਨਿ-ਰਿਪੁ ਚੂਰਨ ॥

ਰਕਤਾਸੁਰ ਖੰਡਨਿ, ਧੂਮ੍ਰ ਬਿਧੂਸਨਿ ਜੈ ਜਗ ਮੰਡਨਿ, ਬਿਧਿ ਪੂਰਨ ॥  
ਜੈ ਤੇਜ ਪ੍ਰਤਾਪੀ, ਸਰਬ ਬ੍ਰਹਮਾਪੀ, ਅਜਪਾ ਜਾਪੀ, ਜਸ ਪੂਰਨ ॥੧੬॥

We can see we can get very close to Akaal Ustat from the paath and rass of these Bandds. If we raise doubts like why complete Tukks like that in Akaal Ustat do not appear here then such a question would be wrong because it would not be a different Bani if the same Tukks were rewritten here, instead it would be different copies of the same Bani. Thus, similarities between the above Banis completely support the fact that this is also bani of Guru Gobind Singh Sahib Ji.

The next discussion is about the different sacred names that Guru Gobind Singh Sahib Ji have used in their compositions. Names like Gobind Das, Shah Gobind, Shyaam, Ram (and Gobind Singh at few places) have been mentioned in Sri Dasam GurBani. Let us prove that this is Guru Gobind Singh Sahib Ji's bani by giving the following proofs:

ਦੋਹਰਾ ॥ ਸਗਲ ਦੁਆਰ ਕਉ ਛਾਡਿ ਕੈ, ਗਹਜੇ ਤੁਹਾਰੇ ਦੁਆਰ ॥  
ਬਾਂਹ ਗਹੇ ਕੀ ਲਾਜ ਅਸ "ਗੋਬਿੰਦ" ਦਾਸ ਤੁਹਾਰ ॥੮੬੪॥  
ਪੁਨਾ- ਸਦਾ ਦਾਹਿਨੇ ਦਾਸ ਕਉ ਦਾਨ ਦੀਜੈ ॥  
ਗੁਰੂ "ਸਾਹ-ਗੋਬਿੰਦ" ਕੀ ਰੱਛ ਕੀਜੈ ॥

Bhagauti Astotar Khaas Bir Sri Dasam Granth Sahib Ji

ਅਬ ਉਚਰੋ ਚੌਬੀਸ ਅਵਤਾਰਾ ॥  
ਜਿਹ ਬਿਧਿ ਤਿਨ ਕਾ ਲਖਾ ਅਖਾਰਾ ॥  
ਸੁਣਿਯਹੁ ਸੰਤ ਸਬੈ ਚਿਤ ਲਾਈ ॥  
ਬਰਨਿਤ "ਸਯਾਮ" ਜਥਾ ਮਤਿ ਭਾਈ ॥੮॥

Chaubees Avtaar Sri Dasam Granth Sahib Ji

ਸਵੱਯਾ- ਯੁੱਧ ਕਿਯੋ ਯਦੁਬੀਰਨ ਸੋ, ਉਰਬੀਰ ਜਬੈ ਕਰ ਮੈ ਅਸਿ ਸਾਜੋ ॥  
ਮਾਰਿ ਚਮ੍ਰੁ ਸੁਬਿਦਾਰ ਦਈ, ਕਵਿ "ਰਾਮ" ਕਹੈ ਬਲ ਸੋ ਨ੍ਰਿਪ ਗਾਜੋ ॥  
ਸੋ ਸੁਨਿ ਬੀਰ ਡਰੇ ਸਭ ਹੀ, ਧੁਨਿ ਕੈ ਘਨ ਸਾਵਨ ਲਾਜੋ ॥  
ਛਾਜਤਿ ਯੋ ਅਰਿ ਕੇ ਗਨ ਮੈਂ, ਮ੍ਰਿਗ ਕੇ ਬਨ ਮੈਂ ਜਨੁ ਸਿੰਘ ਵਿਰਾਜੋ ॥੧੧੪੭॥  
Krishanavtaar, Sri Dasam Granth Sahib Ji

Now compare the above Chhands with the following Chhands from Sri Sarbloh Granth Sahib Ji:

ਸੇਵ ਕਰੋ ਕਰੁਨਾ-ਨਿਧਿ ਕੀ ਜਹਿ ਸ਼੍ਰੇਵਤਿ ਚਾਰ ਪਦਾਰਥ ਪੱਯੈ ॥  
ਨਾਮ ਲਿਯੋ ਜਮ ਤ੍ਰਾਸ ਮਿਟੇ ਕਲਿ ਕਾਲ ਨਸੇ ਹਰਿ ਸ਼ਰਨਿ ਸਿਧਯੋ ॥  
ਲੋਕ ਪੁਲੋਕ ਸਭੀ ਸੁਧਰੇ, ਹਰਿ ਭਗਤ ਪ੍ਰਾਪਤਿ ਹੋਇ ਧਯਯੋ ॥  
ਦਾਸ "ਗੁਬਿੰਦ" ਫਤਹਿ ਸਤਿਗੁਰੁ ਕੀ, ਅਸ ਪ੍ਰਭੁ ਛੋਡਿ ਅਵਰ ਕਤ ਜੱਯੈ ॥  
ਜਾਨਹੁ ਜਾਨ ਸੁਜਾਨ ਸਭੀ, ਅਰਦਾਸ ਇਹੈ ਭਵ ਤਾਪ ਨਿਵਾਰੇ ॥  
ਜਨਮ ਮਰਨ ਦੁਹੰ ਤਾਸ੍ਰ ਬਡੋ, ਜਮ ਫੰਧ ਕਟੋ ਭਵ ਪਾਰ ਉਤਾਰੇ ॥  
ਹੋ ਮਤਿ ਮੰਦ ਅਨਾਥਹਨਾਥ! ਦਰਿਦ੍ਰ ਹਰੇ, ਮੁਹਿ ਲੇਹੁ ਉਬਾਰੇ ॥  
“ਦਾਸ ਗੋਬਿੰਦ” ਬਿਜਯ ਸਤਿਗੁਰੁ ਕੀ, ਵਾਹਦ! ਵਾਹਦ ਮੁਹਿ ਨਿਸਤਾਰੇ ॥

(chapter 2)

ਛਮੋ ਨਾਥ ਮੋਰੀ ਢੀਠਾਈ ॥ ਹਮ ਲਹੁਰੇ ਤੁਮ ਅਤਿ ਗੁਰੂਆਈ ॥  
ਜਹੰ ਬਿਧਿ ਰਖਯਾ ਦੇਵਨ ਕਰੇ ॥ ਅਭਯ ਦਾਨ ਦੇ ਅਸੁਰਨ ਮਰੇ ॥

ਤਿਮ ਮੁਰ ਰਖਯਾ ਕਰਹੁ ਗੁਸਾਈਂ! ਮੈਂ ਆਯੋ ਤੁਮਰੀ ਸਰਨਾਈਂ ॥  
"ਦਾਸਗੋਬਿੰਦ" ਫਤਹ ਨਰਹਰੀ ॥ ਸਰਬਲੋਹ-ਉਚਰਹੁ ਪਲ ਘਰੀ ॥  
 ਪੁਨਾ - . . ਜਜਨ ਭਜਨ ਮਮ ਖਾਲਸਾ, ਖਾਲਸ ਪ੍ਰਜਿਬ ਜੋਗ ॥  
 ਦਾਸ "ਗੋਬਿੰਦ" ਫਤਹਿ ਖਾਲਸਾ, ਦਰਸ ਪਰਸ ਮਿਟਿ ਸੋਗ ॥  
 ਪ੍ਰਤਖ ਕਲਾ ਪਾਰਬ੍ਰਹਮ ਧਣੀਛੇ, ਗ੍ਰੰਥ ਪੰਥ ਖਾਲਸ ਵਰਤੰਤਾ ॥  
"ਦਾਸ ਗੋਬਿੰਦ" ਫਤਿਹ ਸਤਿਗੁਰੁ ਕੀ, ਖਾਸ ਗ੍ਰੰਥ ਗੁਰੂ ਰੂਪ ਬਦੰਤਾ ॥  
 ਭਯੋ ਨਿਸਤਾਰ ਤ੍ਰਾਸ ਅਸੁਰਨ ਤੋ, ਤਾਰ ਲਿਯੋ ਗੁਰੂ ਜਗਤ ਸਬੈ ॥  
"ਸ਼ਾਹ ਗੋਬਿੰਦ" ਫਤਿਹ ਸਤਿਗੁਰ ਕੀ, ਵਾਹਿਗੁਰੂ ਸੁਚਿ ਮੰਤ੍ਰ ਅਖੈ ॥  
 (chapter 5)

ਗਉਰੀ ਪੁਰਬੀ -  
 ਕਿਸ ਪਹਿ ਕਰਉ ਜੁਹਾਰ ਬੇਨਤੀ? ਬਿਨਾ ਸਾਮ ਜਗ ਮਾਇ ॥  
 ਤੁਮਰੀ "ਸ਼ਾਮ" ਸਰਣਿ ਜਗਬੰਦਨ, ਹਉਂ ਮਤਿ ਮੰਦ ਅਧੀਨ ਰਜਾਇ ॥  
 ਮਹਾ ਭਯਾਨ ਕਠਿਨ ਭਯ ਸਾਗਰ, ਹਰਿ ਬਿਨੁ ਤਰਨੁ ਨਹੀ ਕਤ ਜਾਇ ॥  
 ਹਉਂ ਮਤਿ ਮੰਧ ਅੰਧ ਮਤਿ ਬਾਵਰ, ਅੰਤ ਸਮਯ ਹਰਿ ਹੋਹੁ ਸਹਾਇ ॥  
 (chapter 1)

ਬਿਸਨੁਪਦ ਮਾਲਕੋਸ ਝੁਲਨਾ -  
 ਟੂਟਿ ਸੰਨਾਹ ਤਨਤ੍ਰਾਨੁ ਬਖਤਰ ਜ਼ਿਰਹ  
 ਟੋਪ ਗਲ-ਸੰਜ ਝੜਿ ਗਏ ਸਬ ਹੀ ॥  
 ਝਲਤਿ ਤਨ ਬ੍ਰਿਨੁ ਬਹੁ ਖਾਯ ਘਾਯਨ ਸੁਧਿ,  
 ਸੁ-ਨਦ ਸ੍ਰੋਨ ਕੋ ਪੈਰ ਭਟ ਜੂਝਿ ਤਬ ਹੀ ॥  
 ਅਸ ਮਚਯੋ ਸੰਗ੍ਰਾਮ ਨਹਿ ਆਗੈ ਕਬਹਿ,  
 ਸੂਰ-ਪਰ ਸੂਰ-ਗਿਰ ਗਏ ਦਬ ਹੀ ॥  
 ਕਹਿਤ-ਕਬਿ "ਰਾਮ" ਤੁਮ, ਸੁਨਹੁ-ਪ੍ਰਿਯ-ਸੰਤ-ਜਨ!  
 ਸਮਰ ਭਾਰਤ ਸੁਰਨ ਅਸੁਰ ਫਬ ਹੀ ॥  
 (chapter 4)

Upon analysing the Chhands of these two Granths on the basis of rass, rhythm etc., one can see they both have been written by the same writer. Moreover, almost all words that Guruji have used in Sri Dasam Granth Sahib Ji have also appeared in Sri Sarbloh Granth. All these sentences strongly prove that this is Sri Guru Gobind Singh Sahib Ji's bani.

It would also be appropriate and useful to mention the Birs and small copies of Sri Sarbloh Granth Sahib Ji as it were these Birs that were read and researched (and many footnotes taken) before bringing forth its printed form. The descriptions of these Birs are as follows:

1. At Sri Hazoor Sahib Bunga Mai Bhago (Nanded deccan): This Bir is in the possession of head priest Ji and Management of Sri Sachkahnd Sahib has no association with it. Whenever this Bir is borrowed from the priest and taken to Sri Sachkhand for katha, etc. then it is revered and given respect like that given to Aad Sri Guru Granth Sahib Ji.

2. At residence of Sriman Bhai Nanu Singh Ji (Nanded deccan): This Bir is presently prakash at Sriman Baba Mitt Singh Ji's samaadh at Gurdwara Mata Sahib Devaan Ji.
3. At residence of Bhai Rajinder Singh Ji (Matakhnooa, Distt. Behraayach, U.P.): His native village is Vill. Kulla (Sri Amritsar).
4. At DamDamiaa (Sri Mukatsar): This Bir has been lost when Bunga was being handed over to Sant Gurmukh Singh Ji (Dera Baba Sham Singh Ji Sevapanthi, Sri Amritsar) by Pujari Kunda Singh.
5. At Dera Sriman Baba Dyaan Singh Ji Kattu (Distt. Nabha): Samatt 1755 Date Baisaakh Sudee 5 is inscribed at the start of this Bir.
6. In library of of Sriman Bhai Kahn Singh Ji: This Bir begins from Page 335. This Bir has also been relocated to Kattu.
7. At Gurdwara Sri Guru Teg Bahadur Sahib Ji Patshahi 9<sup>th</sup> (Jind)
8. At Bunga Madrassa Sriman Mahant Bhagat Singh Ji (Damdama Sahib Ji): This Bir was brought by Gyani Bishan Singh, Gyani Khalsa College, but has since been misplaced although a draft copy of this Bir is available at Sikh Reference Library, Sri Amritsar.
9. At Sri Guru Nanak Aashram, Chakaar (Kashmir): Untraceable. Lost suting time of creation of Pakistan.
10. At Gurdwara Sri Nankaiaana Sahib (Sangroor): Stolen during Management period of Mahant Gyani Lal Singh.
11. At Govt. Library (Sangroor): This Bir is now in the possession of Director of the library S. Gandaa Singh Ji historian.
12. At Samaadhian Maharajgaan (Sangroor)



13. At Gurdwara Deodi Sahib (Sangroor)
14. At Sri Anandpur Singh Shaheed Baagh (Ropar)
15. At Gurdwara Ratauki (Sri Amritsar): Copy conforms to the Bir at Kattu.
16. At Sukhewaali Bagheechi (Patiala): This Bir is in Senchi form. Mahant Harnam Singh Ji Nihang took it his him when he was transferred. This Bir has been scribed by his student Niranjana Singh Ji and is a copy of the Bir at Bunga Mai Bhago Ji, Sri Hazoor Sahib.
17. At Sri Baadhbela Tirath, Sakhar (Sindh): Untraceable since 15 August, 1947.
18. With Bhai Sampooran Singh Ji Nihang Singh (Shamir): Has been left back in Lahore during 1947.
19. At Guru Ka Bagh, Sri Anandpur Sahib (2 Birs): Paaths, Footnotes and correction of numbers has been preformed after doing darshan of the above-mentioned 20 Birs. It could be possible that there might be more Birs that haven't been discovered.
20. At Shaheed Ganj Baba Gurbaksh Singh Ji (Sri Amritsar): This Bir was lost during Akali movement of 1920 by Pujaran Mayee, not traceable.
21. It has been heard that one Bir is also in possession of Namdhari sampradaye.
22. One Bir is still in the library of Dr. Bhai Veer Singh Ji.
23. It has been learnt that there is a Bir at Lakhan Poor, U.P.

The following small Senchis have been useful for more helpful information.

[a] There was a chapter available at Dera Sri Maharaj Singh Ji (Sri Amritsar) during Mahant Raghubar Singh Ji's time.

[b] One and half chapter has also been in possession of Bhai Ram Singh Ji Gyani at Kulla (Dist. Patti)

[c] It has been learnt there is a Bir with Gyani Hazoor Singh (Pragya-Chakchoo, Sangrur) that has four chapters in it. This Singh also a unique Bir of Aad Sri Guru Granth Sahib Ji in his custody.

[d] 78 Bir sized Pages describing the episode of Sri Sarbloh Ji's war can be found at Public Library, Lahore.

[e] It has been learnt there is a Bir at Saikha (Dist. Nabha) that consists of four chapters.

[f] Copies of written or printed versions of the descriptions of Khalsa Prakash from within Sri Sarbloh Granth Sahib Ji have been seen with numerous Gursikhs.

Now, it is also worthwhile to mention the individuals who have written grants for the parchaar of Sri Sarbloh Granth Sahib Ji:

[a] Sriman Gyani Gyan Singh Ji – Panth Prakash.

[b] Sriman Baba Summer Singh Ji – GurPad Prem Prakash.

[c] Sriman Head Granthi Akali Hazoor Singh Ji Nihang, Sri Hazoor Sahib (Nanded, deccan)

[d] Sriman Akali Kaur Singh Ji Nihang, Founder Guru Nanak Aashram, Chakaar (Kashmir)

[e] Sriman Nihang Sampooran Singh Ji (Dhaura Tapp)

[f] Sriman Gyani Bishan Singh Ji Granthi, Khalsa College (Sri Amritsar)

[g] Sriman Bhai Ram Singh Ji Gyani, Kulla (Sri Amritsar)

[h] Sriman Gyani Teja Singh Ji, writer of Nirmal Itihaas

[g] Sriman Sardar Saawan Singh Ji, Lahore

[h] Swami Shivram Dass Ji Udhaaseen (Chakarvarti)

[i] Bhai Bhaag Mall Ji, Sargodha.

[j] Principle Jodh Singh Ji, Khalsa College (Sri Amritsar)

In addition to the above, following are those individuals who tried to do parchaar with their own efforts but could not get due recognition since their works did not appear in printed form:

[a] Sriman Maharaj Raghubar Singh Ji (Jind): He got Birs scribed from people like Bhai Chanda Singh, etc. 3 of these Birs are still located at Sangroor and Jind.

[b] Sriman Mitt Singh Ji Nihang Singh, Jathedar Gurdwara Mata Sahib Devaan, Sri Hazoor Sahib (Nanded): Did a lot of parchar. He was desperate to see Sri Sarbloh Granth Sahib Ji in printed form but passed away before work towards this effort could begin.

[c] Sriman Bhai Seva Singh Ji Scribe, Sri Hazoor Sahib: He was a a great scholar of Arabic, Persian and Gurbani who scribed many Senchis of Sri Sarbloh Granth Sahib Ji for parchar in Sangat.

[d] Bhai Ram Singh Gursaria [e] Bhai Dal Singh Damdamiaan [f] Writer Niranjan Singh [g] Writer Narain Singh [h] Bhai Chanda Singh [h] Nihang Singh Teja Singh, etc. also did many efforts towards parchaar of Sri Sarbloh Granth Sahib Ji. Some found great success at this while others, a little success.

## HARMONY BETWEEN SRI SARBLOH GRANTH SAHIB JI AND AAD SRI GURU GRANTH SAHIB JI:

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The Aad Bani of previous Satgurus has been kept principal in every topic of Sri Sarbloh Granth Sahib Ji. Although there have been numerous Swaviyes dedicated to Khalsa Prakash, they only prove that planning of “Khalsa” had begun with Sri Guru Nanak Dev Ji.

Guruji has fully savoured Sri Guru Nanak Dev Ji's jyot (Bani). Now, any Bani that Guruji utters, it has a resonance of the Bani of Aad Sri Guru Granth Sahib Ji. The following lines clearly show us that this time Guruji is translating Guru Nanak Dev Ji's Vaar Raag Maanjh. The mool slok is:

ਸਿਰੁ ਖੋਹਾਇ ਪੀਅਹਿ ਮਲਵਾਣੀ, ਜੂਠਾ ਮੰਗਿ ਮੰਗਿ ਖਾਹੀ ॥  
ਫੋਲਿ ਫਦੀਹਤਿ ਮੁਹਿ ਲੈਨਿ ਭੜਾਸਾ, ਪਾਣੀ ਦੇਖਿ ਸਗਾਹੀ ॥  
ਭੇਡਾ ਵਾਗੀ ਸਿਰੁ ਖੋਹਾਇਨਿ, ਭਰੀਅਨਿ ਹਥ ਸੁਆਹੀ ॥  
ਮਾਊ ਪੀਊ ਕਿਰਤੁ ਗਵਾਇਨਿ, ਟਬਰ ਰੇਵਨਿ ਧਾਹੀ ॥  
ਓਨਾ ਪਿੰਡੁ ਨ ਪਤਲਿ ਕਿਰਿਆ, ਨ ਦੀਵਾ ਮੁਏ ਕਿਥਾਉ ਪਾਹੀ ॥  
ਅਠਸਠਿ ਤੀਰਥ ਦੇਨਿ ਨ ਢੋਈ, ਬ੍ਰਹਮਣ ਅੰਨੁ ਨ ਖਾਹੀ ॥  
ਸਦਾ ਕੁਚੀਲ ਰਹਹਿ ਦਿਨੁ ਰਾਤੀ ਮਥੈ ਟਿਕੇ ਨਾਹੀ ॥  
ਝੰਡੀ ਪਾਇ ਬਹਨਿ ਨਿਤਿ ਮਰਣੈ, ਦੜਿ ਦੀਬਾਣਿ ਨ ਜਾਹੀ ॥  
ਲਕੀ ਕਾਸੇ ਹਥੀ ਫੁੰਮਣ, ਅਗੇ ਪਿਛੀ ਜਾਹੀ ॥  
ਨਾ ਓਇ ਜੋਗੀ ਨਾ ਓਇ ਜੰਗਮ, ਨਾ ਓਇ ਕਾਜੀ ਮੁੰਲਾ ॥  
ਦਯਿ ਵਿਗੋਏ ਫਿਰਹਿ ਵਿਗੁਤੇ, ਫਿਟਾ ਵਤੈ ਗਲਾ ॥

On comparison, we can see the following lines from both Banis clearly resemble each other:

ਅਸੁਰਪ੍ਰਕ੍ਰਿਤਿ ਹਾਥ ਕਾਸਾਹੀ ਫੰਮਨ ਦੰਡ.....		ਲਕੀ ਕਾਸੇ ਹਥੀ ਫੁੰਮਣ, ਅਗੇ
ਪਿਛੀ ਜਾਹੀ ॥		
ਯੋਗਿ, ਯੰਗਮ, ਸੰਨਿਆਸਿ, ਬੈਰਾਗੀ, ਬ੍ਰਹਮਚਾਰਿ,		ਨਾ ਓਇ ਜੋਗੀ ਨਾ ਓਇ ਜੰਗਮ,
ਬੈਸਨੁ ਭੀ ਨਾਹੀ ॥		ਨਾ ਓਇ ਕਾਜੀ
ਮੁੰਲਾ ॥		
ਬੇਦਹੁੰ ਦਈ ਬਿਗੁਤੇ ਦੁਰਜਨ,		ਦਯਿ ਵਿਗੋਏ ਫਿਰਹਿ
ਵਿਗੁਤੇ,		

(Sri Sarbloh Granth Sahib)

(Vaar Maanjh Slok Mahalla 1)

In addition to the similarities between above mentioned Tukks, there are many more Paddis in Sri Sarbloh Granth Sahib that reflect the philosophy of eternal Bani of Aad Sri Guru Granth Sahib Ji.

During Sri Kalgidhar Ji's time, it was common to translate poetic works of Sanskrit into Brijbhasha poetry and this has been extensively adopted by Sri Guru Gobind Singh Sahib Ji in Sri Dasam Granth Sahib Ji.

Sri Sarbloh Granth Sahib Ji has the same characteristics and flow of generosity as that of Sri Dasam Granth Sahib Ji. It can be claimed with complete confidence that the descriptions of complete forms of various raags, raag based Chhands and their rhythms and Partaals in Sri Sarbloh Granth Sahib Ji are not available in any dictionaries. Just like the identities of every religion except Sikh Dharam were destroyed during dictatorship of Aurangzeb, similarly India's snatani classical music knowledge would have also been swept away forever, had Sri Guru Gobind Singh Ji not blessed us with Sri Dasam Granth Sahib Ji and Sri Sarbloh Granth Sahib Ji.

Sri Sarbloh Granth Sahib Ji is a complete treasure trove of knowledge of all imaginable fields. Music, poetry, Pingal, Ayurvedic, Sanskrit, Arabic, Urdu, Hindi, Punjabi, Pashto, Persian, Quran, Upnishads, Gita, Ramayan, Mahabharat, Aad Sri Guru Granth Sahib Ji and Sri Dasam Granth Sahib Ji, etc. Granths have been summarised in Sri Sarbloh Granth Sahib Ji. The fact is, every Granth that has been composed before Sri Sarbloh Granth Sahib Ji has its reflection in it. Providing descriptions for all of the above would be exhaustive, but have a look at few samples from Sri Sarbloh Granth Sahib Ji:

ਬਿਸਨਪਦੁ ਰਾਗੁ ਦੀਪਕ ਕਰਨਾਟਕੀ ਮਕਰਾ -  
ਅਸਪਾਂ ਜੋਲਾਨ ਦੀਨੇ, ਗੁਸਤਾਖ ਭਟ ਨਵੀਨੇ,  
ਚਾਲਾਕ ਚੁਸਤ ਮੈਦਾਂ, ਖੁੰਸਾਰ ਜੰਗਜੂਏ ॥  
ਚਾਬੁਕ ਰਿਕਾਬ ਜੰਗੀ, ਸੁਰ ਨਰ ਸਿਪਹ ਭੁਜੰਗੀ ।  
ਲਲਕਾਰ ਜੰਗ ਆਮਦ, ਵਰਜਾਮ ਸ਼ੇਰ ਖੂਏ ॥  
ਅਲਕੈਂ ਸਿਆਹ ਨਾਗਨਿ; ਰੁਖਸਾਰ ਹਮਚੁ ਰਾਗਨਿ,  
ਨਾਜ਼ੁਕ ਅਨੰਗ ਜੈਸੇ, ਗੁਲਰੰਗ ਖੁਬ-ਰੂ-ਏ ॥  
ਦਲੇ ਰਾਂ ਚੀਰ ਦਸਤਾਂ, ਚੂ ਸ਼ੇਰ ਪੀਲ ਮਸਤਾਂ,  
ਸੁਰ ਨਰ ਮੁਸਾਫ ਆਮਦ, ਹਮਚੁ ਚੋਗਾਨ ਗੁਏ ॥  
(chapter 4)

ਨਮੂਨਾ ਸੰਸਕ੍ਰਿਤ -  
ਸਕਲਾਨਿ ਭੂਧਾਰਨਿ ਭਵੰਤਿ ਕਜਲ, ਪਾਤ੍ਰੰ ਭਵੰਤਿ ਸਾਗਰਾ: ॥  
ਬ੍ਰਿਖਾਨਿ ਸਕਲਾਨਿ ਲੇਖਨਾਂ, ਉਰਬੀਯੰ ਭਵੰਤਿ ਕਾਗਰਾ: ॥  
(chapter 5)

ਨਮੂਨਾ ਅਰਬੀ -  
ਜ਼ੁਲਜਲਾਲ ਲਾ-ਯਜ਼ਾਲ ਲਾ-ਯਮੂਤ,  
(chapter 5)

There are many other languages and Chhands based on appropriate raags in Sri Sarbloh Granth Sahib Ji. It is hoped that Sangat will relish these materials, meanings and their commentaries in (this) complete Bir.

So, Gurmukh pyaareo! We apologise for not giving complete commentary in detail because there is research presently undergoing on this great Granth of Sri Kalgidhar Sahib Ji. The appropriate findings will be duly registered in the second edition. But we are confident that there cannot be any alterations to the main Bani of Sri Sarbloh Granth Sahib Ji.

There are total 5 different chapters of mool Bani of Sri Sarbloh Granth Sahib Ji. However, some extra Bani in and beyond 5 chapters appears in the Bir at Bunga Mata Bhago Ji, Sri Hazoor Sahib (Sachkhand, Nanded). This extra Bani has been seen in any other Birs of Sri Sarbloh Granth Sahib Ji but has the same writing style of Sri Kalgidhar Ji. That's why this Bani has also been added to this Bir.

In regards to the raags and Channdabandi: As it has been mentioned before, Sri Sarbloh Granth Sahib Ji is a beautiful bouquet of all the snatani raags as well as many other ancient types of chhands. These raags and chhands have been commented upon in detail which can be seen in the provided footnotes.

Thus, the whole Sikh Panth would be extremely delighted that a great effort has been undertaken by Sriman Singh Sahib Baba Santa Singh Ji (Jathedar 96 Crori Buddha Dal Chaldaa Vaheer, Punjab, Hindustan) to put complete Sri Sarbloh Granth Sahib in printed form. Help has also been taken from various eminent personalities of the Sikh Panth for accurate amendment of Teeka work. It is hoped that this effort will be satisfy the thirst of Gurmukhs as well as prove highly helpful for researchers . May Sri Kalgidhar Ji keep blessing Jathedar Sahib with the wisdom as well as good physical health so that he can serve Sri Gurbani for a long time to come. All the copyrights to the mool Bani of Sri Sarbloh Granth Sahib have been acquired by Panth Akali Buddha Dal Panjvaan Takht (Chaldaa Vaheer) therefore no other establishment or individuals should try to print it.

Those Gurmukhs who wish to acquire copy of Sri Sarbloh Granth Sahib Ji or any other publications by Buddha Dal Panjvaa Takht should get in touch with Jathedar Sahib.

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ ॥ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ ॥

Servant of Guru Khalsa Panth,

Jathedar Dyaal Singh Jee, Manager In-Charge

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